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RECENT LITERATURE

NOTES AND ABSTRACTS

Some Guarantees of a Durable Peace.—The popular view in France is that a durable peace is to be secured by the suppression of Prussian militarism and by the more democratic political reorganization of Germany, which, it is believed, will result from the war. This view reflects a shallow optimism on the part of the French people, and a total lack of comprehension of the German social mind. It is not likely that the war will result in an increase of democracy in Germany, nor that defeat will shake the confidence which the individual German has in his fatherland as a nation of the élite, destined to dominate the world. Rather, we may expect the frustrated German ambition for world-dominion to break out again at the first favorable opportunity. The Allies therefore seem to have no recourse but to impose upon Germany, in addition to whatever other conditions may be agreed upon to secure the future of Europe, an indemnity sufficiently heavy to repress military expenditures, at least as large as the sum spent for military purposes before the war.—E. Spire, "De quelques Garanties d'une paix durable," *Revue politique et parlementaire*, October, 1916.

H. E. J.

Music and the Soldiers.—Military music has always been descriptive of the military art and life of the peoples among whom it arose. The recent rapid progress in the art of war has rendered the descriptive phase of classical military music inadequate. But the function of music in the present conflict has not been to dramatize military life so much as to produce unity of sentiment and feeling among the soldiers. To this end the music of all lands and of all times has served, and by it the soldiers have been sustained and inspired upon their way of mingled misery and glory.—Camille Bellaigue, "La Musique at les Soldats," *Revue des deux mondes*, November, 1916.

H. E. J.

The War and Feminism.—One of the most interesting and important social effects of the war is the revolution which it has wrought in the status of women. A few months have sufficed to bring about changes which a century and a quarter of feminist agitation could not accomplish. Sex inequalities have passed away, and in industry women have taken their place along with men, assuming the same obligations and receiving the same remuneration. But more significant for the future is the change in attitude toward employment on the part of women. The prestige which once belonged to the women of leisure now goes to those who are engaged in some useful occupation. This change in attitude, together with the indispensable services which the women have rendered during the war, and which they have still to render in the period of reconstruction that is to follow, assures us that the gains of the past two years will be conserved. But equality in industry must be followed by political equality. The feminists are demanding all their rights as the sole means which will make it possible for them to fulfil all their duties.—Jane Misme, "La Guerre et le rôle des femmes," *Revue de Paris*, November, 1916.

H. E. J.

The New Law for the War Regarding the Workmen.—Before 1901 there was no legal recognition of the right of assemblage of citizens in the French codes of law. By the law of July 1, 1901, citizens were permitted to assemble after having fulfilled certain processes of administrative requirements. By 1914 more than three thousand workmen's associations in Paris alone had organized themselves under this law. This law did not permit such organizations to collect membership dues, accept gifts, or, in short, to exercise any financial activities. With the wounds and deaths of many of their members in the war, these organizations have desired to assume financial activities as agencies of charity. The government has recognized the justice of this

demand, and enacted laws on May 30, and September 18, 1916, for the period of the war, allowing workmen's associations to exercise these functions under ministerial supervision. The operation of these laws is still in doubt. Legal difficulties are to be overcome. Then the presence of many alien societies whose status cannot be defined under these laws, adds further difficulties.—Gabriel Louis Jaray, "La Loi nouvelle sur les oeuvres de guerre," *Revue politique et parlementaire*, October, 1916. C. L. N.

The Decline of the Birth-Rate in France.—Statistics show a decline in the birth-rate of all neighboring countries, as well as in France itself. In the first decade of the nineteenth century France had a birth-rate of probably thirty-eight per thousand population. In the first decade of the twentieth century she had a birth-rate of only nineteen per thousand population. For the years of 1908-10 the birth-rate per thousand population in Germany was 31.6, for Austria 33.2, for Italy 33, for England 26, and for France 19.8. In spite of this low birth-rate, it is not true, as it is often alleged that the total population is declining. There has been until the opening of the war a slow but steady gain. This has been lessened somewhat by the effect of emigration. Various causes have been given for the decline of the birth-rate—alcoholism, avarice, physiological incapacity, the masculinization of woman, etc. The true cause is psychological, and lies in the current conceptions of moral and economic matters. The crux of the situation is individualism, which is the most completely characteristic feature of the social evolution of modern times. It has developed extremely rapidly throughout the Occident during the eighteenth and nineteenth centuries, and has been especially marked in its development in France.—René Worms, "La Baisse de la natalité en France," *Revue internationale de sociologie*, November, 1916.

C. L. N.

The Outlines of the Law Relating to the Orphans of the War.—The representatives of the government presented to the Senate measures for the care and protection of the orphans of war, which were enacted on June 17, 1915. The cardinal principle of this law is to maintain the idea of the family in providing for these unfortunates. Those orphans left with relatives are to be provided for in the homes of these relatives by a pension if need be. These pensions are to be but a part of the existing soldiers' pension system. Those orphans totally without relatives, "orphans of the state," are to be given the best substitute for the family in orphanages maintained by the local and national governments. These orphanages are under the management of supervisory boards, composed of representatives of the government and persons representative of philanthropic agencies.—Paul Nourison, "Le Projet de loi relatif aux orphelins de guerre," *Revue pénitentiaire et de droit pénal*, August-October, 1916.

C. L. N.

On the Organization of a Center of Orthopedy for the Severely Wounded.—The French nation should do all in its power to relieve and better the condition of its maimed and injured soldiers. A great service could be rendered these unfortunates, and a great step toward the advancement of surgical science be made, if the government would equip and maintain large hospitals. Owing to the large number needing attention such institutions should be permanent, and should be erected at a safe distance from the area of danger of the war itself. It is the attempt of the founders of this movement to create such an institution at Bordeaux. Its purposes are to care for the wounded needing surgical attention, to utilize and test out modern surgical methods by the clinical facilities offered, and finally to train the wounded to enter occupations to which they may be eligible after recovery.—Dr. Francis Bussiere, "Sur l'Organisation d'un centre orthopédique pour nos grands blessés," *Revue philanthropique*, September, 1916.

C. L. N.

A Criminal-Pedagogical Institute.—The officials of the institute are the judge, the regular and volunteer officers of the court, and the juvenile protective associations of a judicial district. Its object is to educate the community through the co-operation of the public with the court, and then through the community to educate the offender. The following are the ruling principles: (1) the child is placed in a temporary home owned by the court in order to ascertain his mental, physical, and moral resources, and his prospects for the future; (2) no trial is held before the institute has arrived

at a proper understanding of the causes and effects relative to the case in question; (3) probation is granted whenever possible; (4) a proper home, as well as a suitable occupation, is secured by a special bureau of the court; (5) a constant relation is maintained between the court and the child; (6) all volunteers receive special training according to plans outlined by H. Gross, and thereby become more sympathetic representatives of the community and more reliable officers of the court.—Dr. E. v. Karman, "Ein kriminal-pädagogisches Institute," *Zeitschrift für Kinderforschung*, June, 1916. Z. T. E.

The Ethnogenic Influences in the Milieux in Gaul and Germany.—So far as we can ascertain, the barbarian tribes which invaded the Roman Empire were all representatives of the same general racial type. This appears to have been true of those from the extreme north as well as of those nearer the outlying provinces. How does it occur that the descendants of these invaders present two distinct racial types? Later migrations into Europe are not the causes of this difference. Obviously then it must be due to the action of environment. Apparently the Baltic seaboard has certain factors which have made for the development of a larger, blond, racial type. On the other hand, the racial types in the old territories of Gaul have remained about constant, and are practically the same today as they were at the time of the invasions.—P. G. Mahoudeau, "Les Influences ethnogéniques des milieux en Gaul et en Germanie," *Revue anthropologie*, October, 1916. C. L. N.

Birth-Control and Biological Ethics.—The scientific argument against birth-control is based upon the biological conception of man as an animal species, it being the notion that to interfere with the process of reproduction for purposes of our own is to set aside the will of Nature. This argument is often advanced under the cloak of its claim to social-mindedness as opposed to individualism. But in the last analysis it rests, not upon the needs of a self-conscious humanity, but upon the external demands of a personified "Nature." The control of natural processes for human rather than for merely natural ends is now generally accepted as the mark of an enlightened humanity. There is no higher good for self-conscious beings than the cultivation of personal humanity through personal relations; and as means to this good both natural processes and economic organization should be subordinated. As one type of these desirable personal relations, marriage—of which the sex-relation is an inseparable part—is its own justification, quite regardless of whether or not it perpetuates the species. There are many good reasons, personal and social, for limiting the size of families; but the decision should rest with those directly concerned.—Warner Fite, *International Journal of Ethics*, October, 1916. E. R. B.

The New Interdenominationalism.—There has been growing up within the church a new interdenominationalism which is the religious counterpart of the drift toward the new political internationalism, and is a result of much the same causes. The growing spirit of democracy, the increasing community of interests and tasks, the new respect for scientific inquiry, and the general tendency of the age toward combination have left their impress upon all social institutions. The most adequate institutional expression of the new interdenominationalism is to be found in the Federal Council of the Churches of Christ in America, in which thrifty denominations, representing eighteen millions of communicants, find a common center for consultation respecting infringement of rights, grievances, and competition; respecting secularizing tendencies, encroachments of materialism, common perils and foes; and respecting plans and policies for the realization of a dawning fellowship, and the accomplishment of common tasks. The Council, however, is weak in two directions: in its lack of vital connection with the spiritual genius of the bodies which it represents, and in its loose amalgamation of commissions almost entirely unrelated. It has yet far to go in compacting its organization, spiritualizing its activities, and in gathering into itself the interdenominational impulses toward unity, with the accompanying confidence which a central body must possess. But the hope for the future of the new interdenominationalism must rest, not upon such a transitional organization as the Federal Council, which is but a reflection of the transitional stage of the religious consciousness of the times, but upon that religious consciousness itself becoming aware that the true basis of fellowship lies in service to man—A. W. Anthony, *American Journal of Theology*, October, 1916. H. E. J.

The Origin of Totemism.—Recent discussions of totemism have referred to a so-called "American theory," ascribed to Alice C. Fletcher, Charles Hill-Tout, and the writer, and supposed to be based on the idea that the clan totem has developed from the individual manitou by extension over a kinship group. The writer does not hold such a view, believing, on the contrary, that, while such a statement describes what seems to have occurred among the Kwakiutl, any such generalization is rooted in a fallacious analogical method. Under the stress of the dominant idea of exogamic division, analogous forms, utilizing totemic designations, may have developed from distinct sources. It is a mistake to regard the totemic problem as restricted to the identification of man and animals, for this singles out but one trait from a highly involved complex. The elements of totemic organization are given wherever a unilateral family is designated by some characteristic feature. The real totemic problem, therefore, is to explain the origin of the association of varying types of ethnic activities, as taboos, naming, symbols, and rituals, with exogamy or endogamy—Franz Boas, *American Anthropologist*, July–September, 1916.

E. R. B.

The Children's Rights Laws and Maternity Insurance in Norway.—Norway has adopted a radical program during the war. The children's rights laws are one result of the woman movement. The principles underlying these are equal responsibility and duty of parents toward the child, and the equal right of the child toward its mother and father. Under these laws, the so-called illegitimate child has a right to the family name of either parent, to be reared according to the standards of the wealthier parent, to inherit from its father and his relatives. The death-rate in the first year of life has been about twice as great among illegitimate as among legitimate children. Now the father must support the mother during and after confinement, but few of the mothers apply for aid. The mother is required to give the father's name at birth registration. In case the father cannot be found, the mother may receive aid from the municipality. Further, compulsory maternity insurance is established for women who work for wages, and for the wives of wage-earners. Few besides unmarried women get aid from this. To this has been added sickness insurance for mother and child. This will improve the standard required of midwives and maternity homes. The money is paid to the wife personally.—J. Castberg, *Journal of Comparative Legislation*, July, 1916.

J. P. S.

Eugenics.—The first duty of the eugenicist is to determine empirically and without bias which features in the human being are hereditary and which are not. The biological eugenicist seeks an anatomical basis for all differences of function, while the anthropologist believes that many different anatomical forms can be adapted to the same social functions. We must assume that all complex activities are socially determined and not hereditary, unless the contrary can be proved. The assertion that among all civilized nations there is a marked tendency toward degeneration has not been adequately proved, for the increased functional activities of the nations must show an increased degree of differentiation. The number of defectives can be counted, while those lifted above this line are not determined. Moreover, a greater capacity is now required in modern life than formerly. Public hygiene further complicates the problem by keeping alive many who would have succumbed otherwise. The eugenicist would treat procreation rationally, but emotional preferences are such that this ideal is unattainable. Positively, the eugenicist must state what strains he would cultivate if eugenic standards are to be practiced. For the present, however, the field of the eugenicist is the suppression of defective classes due to hereditary causes and the prevention of unions that will lead unquestionably to disease-stricken progeny.—Franz Boas, *Scientific Monthly*, November, 1916.

C. C. J.

Scientific Management and Labor Welfare.—Time and motion study is the chief cornerstone of scientific management. In its narrower sense, as understood generally by labor, it is an instrument for task-setting and efficiency-rating. In its wider sense it is a method of attempted accurate industrial analysis to discover at every step of the productive and distributive process the most effective material, organic and human arrangements, adaptations, and combinations of men and management. Although scientific on its mechanical side, it has no scientific basis on its human side.

A score of variants enter in, any one of which affects the factual results. From a social point of view we must consider (a) that scientific management has in it possibilities of enormous increase of productive efficiency; (b) that as it actually exists, it breaks down labor organizations and collective bargaining; (c) that, in its essential nature and unsupplemented, it tends to reduce the mass of workers to a little-skilled, practically interchangeable and unorganized mass. It narrows the task, neglects apprenticeship, and prevents stable conditions of work and pay. The remedy lies, not in suppression, but in supplementary educational measures.—Robert F. Hoxie, *Journal of Political Economy*, November, 1916.
C. C. J.

War and the Survival of the Fittest.—The survival of the fittest does not necessarily mean the survival of the best. The struggle for existence involves, not only a competitive struggle of organism against organism or nation against nation, but also a struggle against nature. The latter would remain even if war were eliminated. The former shows itself not only in war, but in commerce, science, art, etc. War is only a part, a phase, of this struggle. Hence the abolition of war would not interfere at all with this law. The advocates of war who favor it as a biological necessity to avoid social stagnation mistake a particular kind of action—war—for the necessity of social action. The law of progress is action, and while action is a necessity to individual and social life, it need not be destructive. Knowledge of this great natural law is for control, not for impotent obedience; for survival of the fittest is not always progress. Man as an ethical being, knowing the natural law, can counteract one force with another. He finds abundant opportunity for action in solving the many social problems that arise in modern life.—I. W. Howerth, *Scientific Monthly*, November, 1916.
C. C. J.

The Psychology of Wish-Fulfillment.—According to Freud's theory all wishes are brought to a conscious expression, but, upon being recognized as not squaring with the ethical code of the individual, are immediately "repressed into the unconscious." Thus wishes and dreams are censored. But many of us do not believe in the world of the unconscious; hence, we try to explain censorship along biological lines. We believe that one group of habits can "down" another group of habits or instincts. Thus our ordinary system of habits inhibits those habits and instinctive tendencies which belong largely to the past. This conception of the dream, having both censored and uncensored features, has led us to divide the dream into manifest content and latent content. While the manifest content is nonsensical, its true or latent content is usually logical and expressive of some wish that has been suppressed in the waking state. It is among these frustrated impulses that we find the biological basis of the unfulfilled wish. Such wishes need never have been "conscious," and need never have been suppressed into Freud's realm of the unconscious.—John B. Watson, *Scientific Monthly*, November, 1916.
Z. T. E.

The School Superintendent as Community-Welfare Worker.—The superintendent of schools is the logical man to act as head of the community-welfare work. It shall be his task to unify and direct all the welfare agencies of the community, look after the derelicts, provide wholesome amusements for the young people, keep the people of the neighborhood informed on all reform political movements, and to be able, on occasion, to specialize upon such themes as the purity of the city water and disposal of garbage. The average community centers in the school as in no other institution, and the superintendent's constituency will stand for his doing work for the whole community.—Frederick F. Hall, *American School Board Journal*, November, 1916.
H. C. C.

The Influence of War upon the Religious Life and Thought of Great Britain.—The religious effect of the war cannot be gauged with anything like accuracy. This, however, may be said: the influence of war upon the religious situation is not as influential as an outsider might suspect. War does not make bad people good; it makes good people better. Those who look for public evidence of a religious revival are disappointed; even the daily intercession services are not so well attended as they should be. A satisfactory effect of the war is the awakening of the general public to

the inimical tendencies of the liquor traffic. There are also three Christian truths which, under the pressure of war, appeal with particular force to the people, namely, prayer, atonement, and immortality. The problem of prayer for the dead has also become intensely practical. The idea of church union is almost certain to be accelerated. The churches have undoubtedly fostered the temper of willing response to the state's call for self-sacrifice, and foreign missionary work has not been regarded as being of no importance for Christianity.—J. Watson, *American Journal of Theology*, October, 1916.

Z. T. E.

The Common-Sense of Myth.—The mythopeic man is not yet dead. This passed into dogma before sufficient probation as a hypothesis. It is not a necessary hypothesis that myths were created by a mind which did not work like ours: Brown, Jones, and Smith can create myths. We have deduced the mythopeic man from the myths and then used him to explain the vagaries of the myths themselves. Primitive people explain these things just as we do—they are driven to certain conclusions by their preconceptions. A Fijian myth of creation is taken by analogy from the ceremony of the installation of a chief, which includes the bringing of earth from Vitu Levu for the ceremony. Myths are the vestiges of lost customs; an etiological myth is not necessarily invented to explain a thing, but may be a historical fact which suggested an explanation. The stories of trying to make kings' daughters laugh, of Joshua stopping the sun, and the killing of the divine king are all misunderstood customs. But before accepting *any* conclusion, we need to study a certain field until we are familiar with the whole culture to which the myth belongs, and then the facts will force the conclusion upon us and not we force the conclusion upon the facts.—A. M. Hocart, *American Anthropologist*, July–September, 1916.

J. P. S.

The Religious Revival in Germany: Its Rôle in World-Politics.—Guizot's conclusion as to the decay of religiosity in the Occident with the rise of rationalism would have been confirmed to him had he lived to see the spiritual unrest of the twentieth century in Germany. But the war has brought about a revival of religion. That the resultant ethical and religious gains will be permanent is a conviction confirmed by their relation to the solution of the most important contemporary political and cultural problems. German individualism seeks the ideal in the empirical and immortalizes the human. It recognizes the categorical imperative as limiting self-determination, and passes a religious value-judgment upon the worth of all sacrifice of the individual to the social good. The most valuable result of the war has been the test and confirmation which it has furnished as to the validity of the German social ideal, an ideal which is indispensable to the realization of the world's highest cultural development. After the war there will be closer political and social relations between the Orient and the Occident, and a greater need than ever before for the reconciliation of Eastern and Western ideals. The lack of idealism in England's administration of civil affairs in India has not aided in the assimilation of cultures. But Germany, with her spiritual conception of the state and her emphasis upon individual development through renunciation, is peculiarly fitted to play this rôle. Her logical task after the war is the moralization of world-politics. It is in the performance of this task that we may hope to see her conserve her newly achieved spiritual awakening and to make it count internationally as a cultural force.—Freiherr v. Mackay, "Deutschland und die Welt, Staat und Religion," *Der Geisteskampf der Gegenwart*, February, 1916. H. E. J.

Prohibition and Civilization.—The question of prohibition is whether the peculiar type of civilization that expresses itself through prohibition is really attractive and interesting. I am inclined to believe that to live under any régime of prohibition that I have so far had opportunity to observe would be an appalling calamity. There is no reason why the United States might not become a sufficiently temperate nation without the sacrifices required by prohibition. Why might not some state, for instance, make a simple experiment in differential taxation; and with that, why might not some community take up the problem of retail distribution—the saloon problem—with serious common-sense, providing such a type of resort as exists everywhere on the Continent and is being introduced into England? Such a policy as this is constructive, not negative, and, when laid down, is done with once for all. It would be interesting

to compare the results with those that are to be observed in Kansas, or in any other state that has embarked on a course of prohibition.—Albert Jay Nock, *North American Review*, September, 1916. H. C. C.

The Mental Examination of Reformatory Prisoners.—At the Massachusetts Reformatory the method of mental examination by applying uniform tests has been abandoned for the methods of the clinical psychiatrist. Repeated interviews, varied tests, corroboration of prisoners' testimony by independent investigation, field research to discover hereditary and environmental bases for delinquency, and a thoroughly conscious endeavor to direct the interest of the prisoners toward formulation of a personal plan of reform have been found indispensable to effective rehabilitation. This procedure has enabled the tentative differentiation of the competent, deviate, and deficient classes and their subdivision into diagnoses of a variety of mental departure with cross-reference to adult, subnormal, and segregable grades.—Guy G. Fernald, *Journal of Criminal Law and Criminology*, September, 1916. E. R. B.

Syphilis before the War: Failure to Recognize its Extreme Frequency.—Because of alarm over the present apparent epidemic of syphilis that seems to have come with the war, it is our purpose to point out how the frequency of the disease before the war was overlooked. The average physician is unable to recognize certain common stages of the infirmity. Statistical records are worthless as far as throwing light on syphilis and gonorrhea is concerned. Syphilitic diseases have been hidden under other names. Sanitation statistics should be reorganized so that the specific and real causes of death or sickness will be shown. But these conditions have accounted for popular ignorance of the frequent occurrence of syphilis in normal times.—M. le Dr. Landouzy, "La Syphilis avant la guerre, reconnaissance de son extrême fréquence," *Revue d'hygiène*, June, 1916. C. C. C.

The Whipping of Minors in Great Britain.—Although the whipping of minors was well established in practice at the beginning of the nineteenth century, it was not embodied in the law until 1820. No further recognition was paid to it until after 1860, when the French gave it legal recognition and the English extended its use in an attempt to stamp out juvenile crime. In 1880 the activities of the Hooligans and Apaches in London led to the practice reaching its most extensive use. It declined before 1900; since then it has been revived. It is now used in cases of summary condemnation of persons under fourteen years for petty offenses; by the Court of Assizes for males under sixteen years for arsons, attacks against persons, etc.; and as a supplementary punishment for sentences involving imprisonment. The judge assesses the number of strokes. In addition to this it is used widely in the schools and houses of correction, usually as a last resort after withdrawals of privileges have failed with the recalcitrant individual. England has the lowest rate of juvenile delinquency of any of the European countries; whipping has undoubtedly been a factor in this.—Hippolyte Laurent, "La Criminalité infantile," *Revue catholique des institutions et du droit*, May–August, 1916. C. L. N.

The Problem of Complete Wage Justice.—A living wage for all workers is merely the minimum measure of just remuneration and not complete justice. The world has recognized for some time that increase in production of any article by labor, or the scarcity of labor, calls for more than living wages. In addition to this, laborers have a just claim to more than living wages whenever they put forth unusual efforts, and whenever their occupations involve unusual sacrifices, through either cost of preparation, exceptional hazards, or inherent disagreeableness. This is not losing sight of the fact that the immediate problem confronting society is that of raising the remuneration and strengthening generally the economic position of those laborers who are now below the level, not merely of the "equitable minimum," but of a decent livelihood.—John A. Ryan, *Catholic World*, August, 1916. H. C. C.

Rural Depopulation.—Laur of Zurich bases his investigation of the rural population upon the statistics of 21 civilized countries covering the period from 1880 to 1911. The general urban increase is 60 per cent, while that of the rural increase is

only 8 per cent. All countries, without exception, show a decrease in the relative percentage of the rural population to the entire population, while in the older countries—Germany, England, Scotland, France, Italy, and Ireland—there is an absolute loss in rural population. In Italy only 12.5 per cent live in parishes of less than 2,000. Of rural occupations agriculture has suffered the heaviest loss in nearly all countries. Only the really agrarian countries show a gain in rural population. Laur gives the following reasons for the cityward movement: (1) the removal of mediaeval restrictions upon migration and the opportunities for employment in the cities; (2) the agricultural crisis during the last decades of the past century; (3) the hope of advancement to high positions and an underestimation of the advantages of rural life. The factors against this movement are (1) the lack of help on the large estates which favors division into smaller holdings; (2) the improvements in technique and organization of agricultural conditions and the high prices which have induced confidence in the future of agriculture.—Dr. Hans Bernhard, "Die Entvölkerung des Landes," *Deutsche Rundschau für Geographie*, Heft XII, 1914-15. C. C. J.

The Science of Peoples.—Haddon's statement that wherever man is found there is an open field for ethnology is the keynote to much of the modern development in that science. It is not necessary to go to the savage for ethnographic material; it can be found among the common people of any community. The conception of a primitive man disappears before the scrutiny of science. Civilized and uncivilized are also unsafe classifications, because it is hard to draw a line in conceptions of such a dynamic and changing character. Natural peoples are simply peoples poor in culture, not degenerates nor peoples of arrested development. Primitive man is not a poet constructing myths out of dreams and words. Man in the lowest stages thinks reasonably and tries to give a satisfactory answer to phenomena. His science, which is false to us, is to him a logical system of principles and beliefs representing the truth. A "myth is the natural and necessary explanation of a phenomenon made by the intelligence of the uncivilized, and mythology is the false science of peoples to whom true science is as yet impossible." It is false to consider as advanced any recent stage of culture. The evolution of culture goes on by progression and regression, by rapid or violent developments according to the factors which enter into play.—Raffaele Corse, *Riv. Ital. Sociol.*, April, 1916. M. S. H.

The Catholic Church and the War.—After the European war, among the problems calling for a solution will be that of the universality of the Roman Catholic church. This universality has been shattered by the adherence of the various church groups in the various belligerent countries to the nationalistic ideals of those countries. The former struggles between the church and the state have been silenced in face of the struggle of the nation with its enemies. Because of this the church has become one of the strongest supporters of the state. The result of this will be that the Papacy will have to find other ways of maintaining its universality and at the same time benefit by the results of this harmony.—Andrea Galante, *Scienza*, October, 1916. M. S. H.

Sociology and Nationality.—Progress does not make for the formation of large states composed of various nationalities. The assimilation and fusion which can be obtained from peoples of a primitive character, semibarbarous or barbarous, cannot be obtained from human nuclei which have undergone historical vicissitudes and which have achieved autonomy with a consciousness of their independent national formation. For that reason, the efforts of any modern state to create a big empire by annexing other smaller states is a retrogression. An empire like that of Charlemagne or Charles V is today an anachronism and would be a danger to the freedom of peoples and their independence. The liberty necessary to individuals and states cannot coexist with the oppressive conditions necessary to the conservation of a vast empire like that of Germany, Austria-Hungary, or Russia. Small states are usually pacific and have no ambitions of conquest and aggrandizement.—G. Sergi, *Riv. Ital. Sociol.* January-February, 1916. M. S. H.

Venereal Diseases during the First Year of the War.—The widespread rumor that venereal diseases in the German army had assumed such proportions as to constitute

a national danger is incorrect. The number of diseased during the first year among the garrison of the Fortress Breslau, one of the largest concentration camps, did not increase much above the average figures of the last three years of peace. The number per thousand in 1911 was 3.3; in 1912, 2.6; in 1913, 2.9; and in 1914-15, 3.1. However, 679 prostitutes have been interned in hospitals over against 380 of the previous year. In the interests of the efficiency of the army and for the protection of the women and posterity, now and after the war, civil and military authorities have co-operated and must co-operate (1) in trying to prevent further infections; (2) in tracing every case of infection to its original source; (3) in ordering a compulsory treatment of every infected person, man or woman, under strict supervision; (4) in establishing sickness insurance for prostitutes with compulsory membership; (5) in examining every soldier who has been infected during the war by blood test, before he is mustered out; and (6) in compulsory retention and treatment by military authorities until the person concerned has ceased to be a danger for others—Dr. M. Chotzen, "Die Geschlechtskrankheiten während des ersten Kriegsjahres," *Müncher medizinische Wochenschrift*, February, 1916. Z. T. E.

The Rôle of Force.—In these days no one can decline to consider the significance of force for life and human values. It is obvious that reason without the capacity to make it manifest is futile. The evolutionary biology has shown the great part which force plays in development. Curiosity and attention are made keen by the necessity of attending to the menace of danger. The higher mental attitudes like pride and humility grow upon the reactions between combatants. The exercise of force has brought about co-operation and so raised man above the brutes. The husband's prowess has made the wife obedient and the children docile. But force has been intellectualized so that it now works mentally much more than physically. The forces in a society should be united, by compulsion if necessary, for the interests of the community. Criminals and divergent types should be brought to conformation or eliminated. But force alone cannot maintain a successful union. It must be supplemented by the ideal of justice, which, in its turn, should not become too tender. To believe that the instincts of struggle will finally disappear in an epoch of pacivism is a grave illusion of the philosophical mind that judges the world by itself. Wars will continue to burst forth as the natural discharge of accumulated pride and greed in militant types. But this should not deter force from being used in bringing about justice.—A. Bauer, "La Rôle de la force," *Revue philosophique de la France et de l'étranger*, July, 1916. C. C. C.

The Moral Fact and the Social Fact.—The modern mind is confronted with two sorts of reality, physical and social. The latter lacks the objectivity of the former, yet is none the less the object of scientific knowledge, so that we are warranted in speaking of certain phenomena as social facts. Moral facts, however, only become the objects of scientific inquiry when they become externalized to individual consciousness in the social process. Although the terms "social" and "moral" are thus inseparable, there is an immense hiatus between the two concepts. The former is the field of conformity; the latter, of initiative. Social conventions give to each individual a somewhat stable external character behind which there is an "inner forum" of aspiration, desire, thought, etc., which forms the core of personality. The moral is more comprehensive than the social. It is generated, not in the social process, *qua process*, but in the inner forum of individual consciousness. When we call one fact moral in contradistinction to another fact as social, we mean that it is characterized by imminence, immediacy, and subjectivity. The moral is in advance of the social, is directive of the social, from which it cannot be detached as a mere epiphenomenon.—E. Récéjac, "Le Fait moral et le fait social," *Revue philosophique de la France et de l'étranger* June, 1916. H. E. J.

We and the Democracies of the West.—Among the many painful disappointments of the world-war is the moral breakdown of the democracies and parliaments which we considered to be the best and to which we looked up with envious admiration. They are altogether in the hands of unscrupulous cliques. The old and ancient republics, especially Rome, were nothing else but masses of people in the hands of clever and

cold-hearted capitalists—America, France, and England are the same over again. We Germans, after all, passed the great crisis in a better way, because we have a social structure built up in natural forms. With us, sons still succeed fathers, apprentices are developed and take the place of masters and bosses, leadership is consistently and gradually developed. The genealogy of those who lead now points back to the parsonage, to the homes of the teachers, and, if we go a few generations farther back, to the hut of the peasant and the workman. Germany has not only an aristocracy of money, but, above all, an aristocracy of efficiency, because everyone had to learn what he knows under the strict discipline of life. Our internal structure of state is still incomplete. Much must be done, much is to be improved, but we do not want professional politicians and lawyers. We want leaders who, through their trade or professions, have served a smaller circle. We want Blinkman the baker, Bebel the wood-turner, Zedlitz the agrarian, with all their crudeness. Woe unto the country whose statesmen, in order to keep themselves in power, must be smooth-tongued demagogues. This we want to remember in our work of reconstruction.—W. Classen, "Wir und die Demokratien des Westens," *Christliche Welt*, January, 1916.

Z. T. E.

The German Social Democracy in the German Nation.—The situation in the German social democratic party is complex, and the confusion which there prevails contains a grave danger to the party. The appearance of pamphlets attacking the government's war policy has shown that there are those among us who, even in this time of trial, are trying to bring about a disruption of the party through their blind adherence to theoretical doctrines. The declaration of the Executive Board of June 9, demanded that the party should commence the class struggle in accordance with the principles and policies of the party and should now begin the fight for peace. How the present war involves a class struggle and in what way we can bring about peace is not apparent. Due to the suppression of all discussion by the government, these questions have not been answered publicly. But in the meetings of the party we find that some hold the idea that our comrades should fight, not with inspiration and free will, but only through compulsion and forced necessity. This idea is wrong. Our soldiers are fighting for the defense and existence of the fatherland, and their hearts should be and are inspired by that thought. To throw down our arms, as others demand, would simply open our land to the onrush of our enemies. No one who is not blinded by his theorizing or hatred of war could seriously urge us not to resist the invasion of our enemies. The fact is, there is nothing that we can now do to bring about peace. As long as our enemies are determined to crush Germany completely, and refuse to halt the war on terms of peace honorable to Germany, we have no alternative but to continue the fight until they weaken. But the greatest danger of this demand for peace lies in its effect on our political future. The reactionaries who aim to destroy our influence with the German people are now accusing us of opposition to the defense of the fatherland in this crucial time, and we are not in a position to deny it.—Wolfgang Heine, "Die Deutsche Sozialdemokratie im Deutschen Volk," *Sozialistische Monatshefte*, July, 1915.

A. C. K.

The Future of Little States.—The right of little states to existence and to respect is a problem which recent events have suddenly placed before us. The German position is represented by Ratzel in his *Politische Geographie*. He develops the theory that the great state represents the highest stage in the political evolution from the village and city-states. It is the highest stage because it is able to guarantee and provide for the best possible development of civilization. It is able to do this because a large area makes possible an increase in population and the extension of commerce and industry. The fighting edge of a country is thus kept keen. Space itself has a power of exciting national energy—the excitation of an appetite for power. In a small space public spirit matures more quickly, but when all the country is taken up and people can no longer expand, energy is wasted in petty internal struggles for domination. The faculties then become paralyzed and all initiative is destroyed. The larger state is destined to develop a larger, better type of humanity, and, because of this, the little state loses all right to existence. Comte, on the other hand, has just the opposite idea. He argues for the efficiency and value of the small state as an aid

and safeguard to civilization and progress. To him history showed a tendency to return to the city-state, or primary group relation. Both Comte and Ratzel are extremists. The truth lies somewhere between. The state should be based upon a national or racial autonomy. It is a mistake, however, for Comte to assume that a state to be stable must be homogeneous in matters of sentiment, religion, customs, etc. The stability of a political union is not necessarily bound up in these smaller details, but it does depend upon a larger racial or national autonomy. The large state meets a stone wall when it tries to make a stable union out of heterogeneous elements. The trouble with the large-state argument is that it does not measure the value of the state in its spirit of independence, in the patriotism of its members, in its service to civilization, but in its actual power represented in space occupied and garrisons maintained. It is also a mistake to think that the horizon of man's development is limited by his political boundaries. Compare the opportunity in Holland with that in Russia and China, two countries embodying Ratzel's fundamental notions of space and numbers.—Richard Gaston, "L'Avenir des petits états d'après les lois psychologiques," *Revue internationale sociologique*, April, 1915. R. W. S.

Some Remarks on Hate Impulses in War.—Hate impulses find expression in various forms differing both in intensity and in duration and described in popular language as aversion, anger, rage, indignation, mistrust, contempt, and so on. Sense perception is a great factor in the provoking of hatreds. "I can't bear his presence," "He is utterly disgusting" ("Ich kann den Menschen nicht reizen") are common expressions for dislikes without known causes. No less important than the physical is the psychical factor. I need only mention the well-known racial hatreds and the feeling toward things foreign. The mere consideration of "ours" and "not ours" will often decide whether the object confronted be loved or hated. Compare the difference in reaction of the laboring class to a society lady in evening dress and to the crown prince in his best uniform. "She belongs to the rich," but "It is *our* crown prince." Hate impulses in general are defensive in character. Encroachments of any sort—directing attention to blemishes, attacking beliefs and habits—will provoke hatred in all its forms and intensities. Other important factors are predisposition, temper, and, last but not least, intentional prejudicial agitation (*Verhetzung*). So much for normal life. In war, we find the same principles operating in an abnormal situation. The feeling of hatred toward the enemy, however, is highly fluctuating in character, varying with the situation. When the opposing armies are in action and evenly matched, officers as well as men can think of nothing else but strategy and victory. Again, the shooting up of small reconnoitering patrols from comparative safety is also often accompanied or followed by a feeling of compunction for the fallen soldiers. It is quite otherwise, however, in case of retreat or when men are otherwise hard pressed by the enemy. The feeling of losing, of leaving wounded comrades behind, of dangers lurking in every direction, gives rise to intense hatred, finding expression in cruelties. Its most intense form, however, is reached in the case of siege where despair runs high and suppressed rage finds outlet in infernal hatred, curses, and acts. Of other factors, predisposed individuals and the habitually cruel (ex-convicts) will often set the pace for their comrades to follow. *Verhetzung* is sometimes indulged in, with most telling effect, by circulating the most fantastic stories of cruelties committed by the enemy on the captured and wounded soldiers. In a word, while the mechanism for hatred is the same in war as in peace, the concentration of attention on the enemy to the exclusion of all else, the intense pressure from all sides, the risk to life, and the realization of the importance of the struggle, war more than peace offers an endless number of opportunities and stimuli for provoking hate impulses.—Dr. J. H. Schultz (zurzeit im Felde), "Einige Bemerkungen über Freundschaftsgefühle im Kriege," *Neurologisches Centralblatt*, June, 1915. A. M. B.

The Limits of the Insurance Idea.—Germany's development since national unity was accomplished has been a mark of distinctive civilization. Men cannot pardon her efficacy in modern technique even though they acknowledged her prowess in music and philosophy. Now there is danger that Germany will suffer by reason of its remarkable progress in a civilization which accentuates accomplishment and loses sight of the personal element in which accomplishment is rooted. "Civilization is

slavery and cannot exist without it." In so far as civilization takes possession of us, so much the deeper does suspicion of our fellow-men grow. Because people have lost confidence in each other, the idea of insurance has developed. One might call it the *enfant terrible* of civilization. Because we do not trust the help of friends, we establish a mechanical, soulless institution; because we place no reliance in gifts that may be actuated by a benevolent spirit, we found legal claims for aid. Thus, insurance ideas are rooted in mistrust and suspicion, characteristics of modern civilization. Formerly, misfortune called for greater strength of character; and a just pride forbade one to ask help of strangers, but today there is dormant a reliance upon insurance societies. Hysteria for pensions has developed a new malady—insurance-sickness—a type of nervous abnormality. The fracture of a limb is rendered less painful by the knowledge that society must make remuneration, and that the amount received will be many times the payments made—naturally at the expense of those suffering no disaster. The idea of insisting upon one's *rights*, and making legal claim for justice is displeasing to finer natures, and increases the aversion felt for the Germans in other countries. It develops egoism in the highest degree, which at times becomes most objectionable. It is this tendency to accentuate the standpoint of legal right that forms the kernel of the demoralizing effect of insurance upon those who are insured, influencing our ethical perceptions and removing them from the higher ideals of Christianity. It is impossible to discuss all the problems of civilization in their deepest significance; but the insurance idea serves as a concrete example of the elemental prevalence of suspicion and mistrust. We hope for a better era when there shall be a newer unity of culture, religion and civilization.—Dr. Max Hildebert Boehm, "Die Grenzen des Versicherungsgedankens," *Grenzboten*, January, 1915. M. G. B.

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